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THE SPIRITUAL LAW OF TITHING.*

"AND all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah." —LEVIT. xxvii. 30.

THIS is one of the statutes given to the children of Israel, which made it incumbent on them to pay annually for the support of their religious worship a tithe or tenth part of their increase. The tribe of Levi had no inheritance with their brethren; that is to say, no separate portion of territory in the land of Canaan was assigned to them. But they lived here and there throughout the land, having for their duty the offering of sacrifices and other prescribed ceremonies. They could not raise their own produce, and were therefore without means of support. But all that they needed was furnished by the other tribes. A tenth part of what the whole country produced was given to them each year. And of this tenth they themselves paid a tenth to the family of Aaron, which, in a special sense, constituted the priesthood.

It was comparatively easy for the Israelites to set aside a fixed proportion of the worldly goods which fell to them, for the reason that they were an agricultural and pastoral people. There was no difficulty at the end of the year, or of the season, in counting the lambs and cattle which had been born, or the bushels of grain which had been har-

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vested, and in sending an exact tithe to the nearest Levitical city. At least, there was no difficulty except such as might arise from feelings of selfishness and cupidity. The Lord dealt with the Jews according to their nature. They were in such a low and external state,—their minds were so engrossed in merely natural things, and so incapable of rising any higher,—that they could not with safety be left in freedom with regard to their religious duties and practices. But everything, even to the smallest particular, needed to be precisely stated and imperatively commanded. Although they did not constitute in any sense, a true spiritual church, they were the representative of such a church. What was enjoined upon them as of binding authority is not in the same manner binding upon their Christian successors. We are under no obligation to offer natural incense and sacrifices; but there is something signified by each and all of the Jewish ceremonies, which we are in duty bound to do. Though the literal sense of the Mosaic law may not be in every respect applicable to us, no part of it is obsolete, when its deeper spiritual meaning is understood.

The custom of tithing, therefore, has for us its very great significance and value. Let us endeavor to ascertain how it may serve as a correct rule of action at the present day.

All numbers or numerals which occur in the Scriptures are spiritually significative. None of them are used by accident, or could be, in any instance, replaced by others. It is not the mere power of association which would make us feel that eleven or thirteen tribes of Israel was a less fitting number than twelve. The apostles were guided by a true spiritual instinct, when they desired, after the defection and death of Judas, to complete their circle by the selection of a successor. There are certain numbers which, even to the most ordinary comprehension, are, in their different ways, expressive of fulness and completeness. Such are three, seven, twelve; and last, though not least, ten and its compounds. How manifestly the fact that there are ten Commandments of the Decalogue suggests the idea that

all the essential principles of a good life are included in them! In short, the number ten conveys to almost every mind the thought of something entire and complete. It is pre-eminently regarded as a full round number. Our own decimal system is an illustration of the feeling which all men intuitively have respecting it. The feeling is the same, whether we speak of whole numbers or of fractions. The tenth of a thing seems more significant than the ninth or eleventh of a thing, and carries with it a more definite idea.

We may now begin to see something of the spiritual meaning of a tithe. In the internal sense of Scripture it signifies all. Its belonging to Jehovah, and being therefore reserved for the purposes of worship, represented the grand eternal truth that everything good which man possesses is from the Lord, and is the Lord's. To devote it freely to His service is a visible picture of the acknowledgment which we should make of our constant and entire dependence upon Him.

It is far easier to say that all we have is from the Lord, and is the Lord's, than it is to really believe and acknowledge it. For the sake of our true happiness,—that is, to the end that we may be conjoined with Him in the bonds of mutual love forever,—He leaves us in such perfect freedom, that His own operations within and upon us are for the most part unperceived. The law of His Divine order is that we should act in all things as from ourselves; that we should, as with our own strength, acquire riches, knowledge, wisdom, or any other kind of human possessions. Yet we know that all life is from Him; for He alone has life in and of Himself. From Him it flows forth continually, like heat and light from the sun, vivifying and sustaining the universe. The only reason why we are able to breathe, move, act, think, and love, is because the Lord, at every moment, gives us the power to do so. He gives it to us to use as our own in freedom. Hence there is outwardly an appearance that it is altogether and originally our own. The farmer ploughs the ground, sows the seed, gathers the

crops, and fancies, perhaps, that the harvest is all of his producing; whereas it is not in his power to cause a single blade of grass to grow. The merchant sends out his ship to foreign lands, which, escaping storm and fire and mutiny, comes back laden with "the wealth of Ormus and the Ind;" and he not improbably ascribes solely to his own foresight and sagacity the successful issue of the voyage, forgetting Him Who holds the winds in His fist, Whose strength is in the timbers of the ship, Whose guidance is in the stars and compass, Whose light and love are in all the intelligent dutiful service of man. Truly, "the earth is Jehovah's, and the fulness thereof, the world, and they that dwell therein." Men come and go, one generation following another. For a few brief years they have the use and benefit of the material gifts which belong to natural life. But presently they pass away. The worldly goods which they have acquired drop from their hands, and come into the keeping of others. Thus plainly can we see that all we have, or seem to have, on earth, is not ours, but the Lord's. It is lent, rather than given, to us. It is for a little while intrusted to our care. We are but servants or stewards, who must render sooner or later an account of our stewardship. And all the while it is essential to our spiritual welfare that we should live in remembrance of the true Owner, and make to Him a due acknowledgment of what He has committed to our keeping.

There is but one way of making this acknowledgment. It cannot be made by mere feelings, thoughts, or words. The service of the Lord is something more than lip service. It is the doing of His will, the keeping of His Commandments, the denying one's self, and taking up the cross, and following Him. It is the fufilment of every obligation to the neighbor, individually and collectively. Specifically, as regards worldly property, it is the consecration of a definite and appreciable portion of it to objects in which we have no direct self-interest, and from which we expect no natural return.

Foremost among these objects is the church. In the ascending scale of neighbors whom we are to love, the church stands highest, so far as this world is concerned. The community in which we live is more our neighbor than an individual; our country is the neighbor in a higher sense than either; and the church is the neighbor in a sense above our country. The church is our spiritual mother. If she fulfils her mission towards us, and we are not insensible to her influence, she is the means by which we are spiritually nourished. She feeds our souls with truth and goodness, which are heavenly food. She points out to us the way of life, and guides our feeble, tottering steps therein. Imperfect as are the human instruments by which she works, yet, if our relation to her is anything more than formal or conventional, she is the source to us of true internal blessings. And how shall we signify our sense of obligation? How shall we pay her the debt we owe? In an indirect and general manner, we shall do so, by bringing forth her teachings into life; by causing the light which she has kindled within us to shine before men in all our dealings with them. But in a more direct and special manner we shall make return to her by giving our active individual support to her various uses,— by a prompt and regular attendance on her worship, by a sincere participation in the same, by a self-denying consecration of time and strength to one or more of her branches of work, and by paying to her, freely and lovingly, of our worldly substance.

It is one of the grand universal principles of the New Church that all power resides in ultimates. That is to say, all life needs outward visible expression in order to exist in fulness and completeness. Affection is but a vague, indefinable emotion unless it embodies itself in thought. Thought, again, is but an airy phantasm of the mind, unless it finds, as it were, a bodily form in words or actions. The love which we feel for the church, or, at least, think that we feel, cannot be half known, even to ourselves, as long as we keep it shut up in our own bosoms. If it finds no outlet in

some kind of active usefulness, then, before long, it perishes, like any other imprisoned and stifled thing. Would we acknowledge that we are the Lord's,—that all our life is His,—that He gives us everything, either natural or spiritual, that we enjoy? Then let us not rest satisfied with merely saying so. Let us habitually do something as definite and specific as the paying of the Jewish tithe.

There is no way of making a full ultimate acknowledgment of the Lord, which is in every sense so adequate and appropriate, as is afforded by the practice of paying regular contributions to the church. In all her offices, the church is so closely related to the Lord, that our thoughts cannot be suitably directed towards *her*, without also being directed towards *Him*. The worship which she seeks to maintain is His worship. The love which she seeks to communicate is His love. The life into which she desires to lead us is that which becomes His dutiful children. Evidently, by helping and sustaining our spiritual mother, we do the best we can to express our feeling to our spiritual or heavenly Father. She leaves us, as He does, in almost perfect freedom to do much or little, or nothing at all, for her benefit. Unlike the State, which enforces the payment of taxes, and the performance of military service, she uses no compulsion. Involuntary tribute would be utterly foreign to her spirit and purpose. She takes delight only in free-will offerings, which alone can bring to her genuine life and prosperity.

To give to the church is therefore the most simple and direct method of giving to the Lord. He is not associated, in our minds, with the money which we expend for our own natural wants, as He is with that which has, as its immediate object, the sustenance of spiritual life. What we do for our families is only an extension of what we do for ourselves; for they, in a very intelligible sense, form a part of ourselves: their interests are bound up in ours: their welfare makes one with our own. To neglect them would be to disregard the instinct of natural affection, and to forfeit

the respect of society. The same things are true, in a greater or less degree, of all who are connected with us by the ties of blood, or by circumstances which attach them as dependants on our bounty. Almost every relationship of this kind has in it so much of the personal element, that it cannot fail to be more or less tributary to our selfhood. Even though we try to act unselfishly, it is not easy to turn aside the streams of gratitude, praise, and admiration, which flow in upon us to tempt our vanity and self-complacency. At all events, we give truly to the Lord, in proportion as every thought of self is absent from the giving. The church is not only our neighbor in almost the highest sense, — not only the bride and wife of the Lord, and the spiritual mother of His children, — but she affords the best of opportunities to do good impersonally, — to bestow benefits, if we desire it, in such a way that our left hands shall not know what our right hands are doing.

The Divine words under consideration, which told the Jews how to support their worship, should teach us how to support ours. It may not be our duty to pay a literal tithe. This is for every one to decide for himself in freedom. But it is our duty to pay what is sufficient for acknowledgment, — that is to say, what is sufficient to answer the purpose, in something more than a nominal manner, of signifying, on the ultimate plane of our natural life (which includes all the planes above it), that we ourselves, and everything which belongs to us, are the Lord's. It is our duty to pay what is sufficient, like the tithe of the Israelites, to serve as an adequate representative of the whole of our possessions. Due acknowledgment cannot be made by giving to the church a part of what is left, after all our necessities, comforts, and luxuries are provided for, or by conceding now and then a sum in response to urgent importunities; but a spiritual or heavenly tithe is paid, when a man freely and deliberately sets aside a certain appreciable portion of his worldly goods, as sacred to the Lord.

One lesson which the Jewish custom plainly teaches us,

is that the support of what is common to all, belongs alike to all. Not that the poor man ought to give as much as the rich man, according to natural standards of value. But spiritually his gift should be the same. And this spiritual equality is attained, when each one pays in proportion to his ability. No sum is too small for any one to give, provided it fitly represents all that he possesses. The law of the tithe was inexorable. It applied equally to him who filled a granary with his wheat, and to him who filled a basket. The spiritual law which corresponds to it has likewise no exceptions. There is no one (unless he be actually disabled, and made dependent on others by poverty,) on whom the obligation does not rest, of setting aside for sacred uses his proportionate part of that wherewith the Lord has blessed him. It never was intended in the Divine economy that the poor man should be denied the privilege of expressing, in some palpable way, his sense of acknowledgment to his Heavenly Father, according as he is able. All will remember the touching account of the widow and her two mites. "And He looked up, and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow casting in thither two mites. And He said, Of a truth I say unto you that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."

So far as all the members of a church, young and old, rich and poor, contribute heartily to its uses, that church is strong. So far as they fail to do this, that church is weak: spiritually, at least, if not naturally, there is no genuine life in it. But where all are working unselfishly for the common good, they receive a common blessing. Not only are they drawn nearer to the Lord, but they come into deeper and closer fellowship with each other. Every burden grows lighter when all are ready to take their share of the responsibility of bearing it; and the bonds of mutual love are strengthened, in proportion to the numbers who

join in the work which makes them spiritual brethren and equals.

As for the benefits which come to the individual himself, when he truly, in very act, acknowledges the Lord as the Giver of all good gifts, they cannot be exaggerated. They are, indeed, ineffable. Swedenborg says (A. C. 10227): "The ascribing of all things to the Lord opens the interiors of man towards heaven, for thus it is acknowledged that nothing of truth and good is from himself, and in proportion as this is acknowledged, in the same proportion the love of self departs, and with the love of self the thick darkness from falsities and evils; in the same proportion also man comes into innocence, and into love and faith to the Lord; hence there is conjunction with the Divine, influx from it, and illustration" (or spiritual enlightenment). In other words, the true, living, actual acknowledgment that we have nothing, and can do nothing but from the Lord, is what empties the heart of self, opens to it the doors of heaven, and gives admission to joys unspeakable. This is the fulfilment of Malachi's prophecy: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The habit of making a practical acknowledgment of the Lord by dedicating a stated portion of our worldly property to His service will bring its reward in many ways. In the first place, by turning our thoughts towards Him, it will tend to make us trustful. It will keep us from forgetting that He always watches and provides. Again, it will have the effect of making us more considerate in the use of money. Regarding it as His, and held by us in trust for Him, we shall be less willing to spend it idly and foolishly, in furtherance of selfish schemes, or to gratify momentary whims. Those who religiously give to the Lord, not only find that what remains to them is sweeter, but are more

wisely directed in the disposition of it. The interiors of their minds are opened, as was said, towards heaven, and they are brought more fully into the stream of Divine Providence which flows through the green fields of honor, integrity, contentment, prudence, and thrift.

During the last few years our country has passed through a period of unexampled financial depression. Had we no belief in the Lord's righteous government of the universe, we might naturally feel almost disheartened. But we know that such experiences could not be permitted by the infinite love and wisdom, except for heavenly purposes. One of these purposes undoubtedly is to produce a deeper consciousness of our dependence, and to help us see more clearly that "the Most High ruleth in the kingdom of men." If everything went smoothly and comfortably according to our wishes, we should certainly be full of pride and self-confidence, and say in our hearts, "My power and the might of mine hand hath gotten me this wealth."

May we be willing to learn the lessons which the Lord desires to teach us by these "hard times." If we lose in a natural way, may we gain in a spiritual way. Not in our individual capacity alone, but as a society of the New Church, may we be brought into more orderly relations to the Lord, and into a deeper acknowledgment of the incalculable debt we owe Him. May each one of us be led freely, from religious principle, to do what he can to make that acknowledgment. And may we be drawn more closely to each other, in love and sympathy, in all good works and efforts, in our struggles with temptation, in our resistance of evil, in every endeavor to establish within our borders the kingdom of the Lord on earth.

THE CHARACTER OF SWEDENBORG'S WRITINGS.

There is hardly any subject in which the New-Church public feel more interest than that of the peculiar state of Swedenborg, and the character of his writings.

There is no question that the second coming of the Lord takes place by means of Swedenborg. The heading of no. 779, True Christian Religion, is as follows: —

"This second coming of the Lord is made by means of a man, before whom He has manifested Himself in person, and whom He has filled with His Spirit, to teach the doctrines of the New Church, by means of the Word, from Him."

It is afterwards said that the second coming takes place "by means of a man who is able not only to receive the doctrines of the church in the understanding, but also to publish them by the press."—T. C. R., 779.

That Swedenborg himself is the man by means of whom the advent takes place is also distinctly declared. "That the Lord has manifested Himself before me, His servant, and appointed me to this office, and that after this He opened the sight of my spirit, and so introduced me into the spiritual world, granted me the privilege of seeing the heavens and the hells and also of speaking with angels and spirits, and this now without intermission through many years, I testify in truth. In like manner, that, from the first day of this appointment, I have not taken anything which pertains to the doctrines of this church from any angel, but from the Lord alone, while I read the Word."—T. C. R., 779.

He says further, by way of explaining his preparation to do the work of the office to which he was called: —"For the sake of the end, that the Lord might be constantly present, He has laid open to me the spiritual sense of His Word, in which the Divine Truth is in its light, and in this He is continually present; for His presence in the Word is

only by means of the spiritual sense. Through the light of this He passes into the shade in which the sense of the letter is, comparatively, as it happens with the light of the sun in the day-time, by the interposition of a cloud." — T. C. R., 780.

Here we have quite distinctly described the state in which Swedenborg was in fulfilling the duties of his office, and most important means of learning the character of his writings.

The use to be performed by Swedenborg was to receive the doctrines of the New Church in his understanding, and publish them by the press; that is, to bring out on the plane of this world doctrines which are genuinely true. This is not, of course, to bring out truths, in form as they are in the Lord, or as they are in the heavens; for even these latter are, for the most part, entirely inconceivable in the light in which men in this world are, and entirely inexpressible in natural language; but to express in natural forms — to express in natural language — what is in full agreement with Divine truth as it is in the Lord, and in the heavens.

This was the work to be done, and this is what the doctrine of the New Church is — it is what is in the beginning with God, and is God, brought down without detriment in its descent, to the plane where men are — down to their apprehension.

This is what we understand the doctrines of the New Church, as contained in the writings of Emanuel Swedenborg, to be.

Let us consider, in the light of the passages adduced, how this great object was effected.

One characteristic of Swedenborg's state is that he was in heaven with the angels, and was in intimate intercourse with them. His being in intimate connection with them implies that he was in their spiritual state; for it is only similarity of state which connects together in the other life.

But what is it that makes the angelic state — what is it

that makes heaven? It is the Lord there. Not anything of the angels makes heaven, but the Lord in them.

But how the Lord in them? It is not by any forcible entrance of Him into them, but by their freely renouncing themselves, and so opening the door for Him to enter. It is the Lord in the angels, thus freely received, and, by their free desire, always abiding, that makes heaven. It was in consequence of Swedenborg's being prepared by his previous life to come into such a state of union with the Lord as exists in heaven, that he was there with the angels.

It is obvious that the Lord's presence in the heavens, so far as the angelic consciousness is concerned, is in finite forms — forms indefinitely below the infinite things in the Lord as He is in Himself. But these forms, though finite, are the Lord Himself in heaven; because what excludes the Lord from the angels' minds is set aside, and because they in heart freely acknowledge and receive Him. He comes in and sups with them and they with Him, because they open the door.

Swedenborg, because he was with them, and in their state, was, in the same manner, united to the Lord. The Lord entered into him with finite angelic forms of truth, because he freely admitted Him as the angels did.

The Divine truth in the angels' minds and in Swedenborg's, too, as he was with them, is the truth of the spiritual sense of the word, which is truth finited in accommodation to the angelic state.

Let it be well observed, for this is the very essential point, that what enables the Lord, and what alone enables Him, to be in heaven, and in finite forms, which are from Him, is the profound humiliation of the angels before Him — their distrust and turning away from themselves, and their trust in, and turning to Him.

In this light of the spiritual sense of the Word, Swedenborg was with the angels. In that sense the Lord was continually present with him as He was with the angels. They were in it from the Lord, and he was in it from the Lord.

No doubt there were things peculiar with Swedenborg — things different from what were with the angels — because he had a peculiar use to perform; and influx into every one is into his use and for the sake of his use; but he was, with them, from the Lord, constantly in the light of the spiritual sense of the Word, and in the Lord's presence.

It cannot be doubted, that Swedenborg was of great use in the spiritual world to angels, to good spirits, and even to evil spirits — to the heavens and to the hells; but his special use, and what specially concerns us, is bringing down doctrines of genuine truth into the world.

How was this done?

One great means of his being able to do this was the special quality with which he was provided, that of having a conscious knowledge of the spiritual sense of the Word while he lived in the world. This was extraordinary. It is not the case with other men that their spiritual mind is consciously opened until they leave this world. The opening of the mind of Swedenborg while he was yet here, which mind is not opened in others until after death, evidently from his words, gave him immense and indispensable aid in his work. The Lord was constantly present with him in the spiritual sense of His Word, in which Divine truth is in its light. Then he says, "The Lord's presence in the Word is only by means of its spiritual sense: through the light of this He passes into the shade in which the sense of the letter is, comparatively as it happens with the light of the sun in the day-time, by the interposition of a cloud."

Of course, Swedenborg, when teaching the doctrine of the church, from the Lord, by means of the Word, was in the light of the world — was in the cloud of the letter; but we cannot doubt, from his manner of expression, that the sun of the spiritual sense was illuminating in a most marked degree the cloud of the letter; and that this was a most special aid to him in drawing forth the doctrine of genuine truth on the plane of human thought and affection in this world.

The other great means by which Swedenborg was enabled to bring down without injury Divine truth into the world, was his profound and prevailing acknowledgment of the Lord alone as good and true; and that nothing but what is from Him is anything. He was in a state not to teach anything from the angels, or anything from himself. This was a constant and most practical matter with him, and it was this, in connection with the other means, that enabled him to receive into his understanding, and write — prepare for the press — the genuine doctrines of the New Church, that is, truths from the Lord. It was unquestionably true in relation to Swedenborg, that he practically believed, as the real fact is, that all good is from the Lord, and that all evil is from hell. Consequently, that he did not make the good with him meritorious, and that evil was not imparted to him; because in every good which he thought and did, he beheld the Lord, and rejected all evil that flowed in, to hell whence it came. (See Heaven and Hell, 302.)

We can see in this connection what the second coming of the Lord is. His coming in heaven is not a manifestation of Himself in His infinity. Such a manifestation is impossible. He comes in heaven in the finite angelic form of the spiritual sense of His Word. He comes because He is worthily received; but in the forms in which He can be received. He comes in the Word to men on the earth by means of the writings of Swedenborg. In the low forms of Divine truth, which alone can be understood in this world, He is present, because they are taught from Him alone.

The Lord comes, and is present wherever His Divine truth is received *as His;* and He is present in the form, and in the degree in which it is received.

A word in regard to Swedenborg's declaration that he took nothing which pertains to the doctrines of the church from any angel, but from the Lord alone, while reading the Word.

The meaning of this is that the doctrines are not truths declared to him by the angels. The angels had them,

They are in the internal sense of the Word, which is doctrine itself. They read doctrine itself in their Word. Swedenborg was in their state of perception; and he saw what it belongs to their plane of mind, when it is open, to see. He saw the Lord's revelation in the light of that plane. But what he saw in light from the Lord, with the angels, is Divine truth in quite another form from that in which it appears in the doctrines of the church. He did not write the doctrines from angelic dictation. He wrote them from the dictate of an inward perception with which he was gifted by the Lord while reading the Word — which state of perception was immensely aided by the Lord's constant presence with him in the angelic sense of the Word.

WHAT IS MATTER?

II.

THERE are three states of matter; the solid, the liquid, the gaseous. Examples of these three states are ice, water, and the vapor of water; other substances, as wood, are only known in one of them, the solid; because wood is destroyed by heat before it can be melted. Iron, silver, gold, are usually solid, but can be melted with sufficient heat. But they can be brought into the third, or gaseous state, in the smallest quantities only, and with great difficulty. The relation of these three states to their cause has been lately found out, and is now taught in an elementary way; and it is taught in a manner substantially accordant with Swedenborg's theological works, where it is derived from the laws of the spiritual world.

The most active of these three states is the gaseous. The air, and the vapor of water, seem to be in a constant struggle to expand, and occupy a greater volume. Were it not for the atmospheric ocean around us, many miles in height, there would be almost no atmosphere in our houses,

and immediately about the earth's surface; for it would disappear in the higher regions. The atmosphere is hardly kept within bounds by itself; for were it not that the space around it is intensely cold, it, too, would expand and disappear. If the air-pump be used to exhaust the air from a receiver, just as soon as a portion is taken away, the remainder will fill the whole space, however large it be.

If the air be heated, it exhibits a greater activity; if it be cooled, a less. This is illustrated by the hot-air engines, which are entirely capable of doing a steam-engine's work, but not economically, so that they are not much used; they wear out too soon. Some gases, like carbonic acid, that which is visible in soda-water, can be so cooled and compressed, as to become liquid. Watery vapor, too, can be brought back into the state of water, by the same process of cooling, or cooling and compressing it. And were it not for the atmospheric pressure, this activity of the atmosphere would be much more manifest than it is. The winds, however violent, are caused by it, and indeed by only a small portion of the whole power, the larger part being imperceptible, because the atmosphere presses in all directions. A similar activity of different gases is the power exhibited by gunpowder and other explosives, as well as that of steam. It is far easier to produce these enormous powers by heat or chemical means than to control them.

The modern theory of these activities is that heat is a motion of the ether; that this motion can be communicated to the air or other gas, and reappear as motion, to any extent compatible with the strength of the containing vessel; that every smallest particle of a vapor or gas is constantly in motion, and that these are partially moving in all directions. When two of them strike against each other, they recoil, and their motion is changed. Those which strike the sides of the vessel containing the gas rebound into the interior once more. The activity of the particles is the measure of the temperature. The seeming struggle, then, of a gas to expand and fill any space, is caused simply

by the activities of all the particles, each for itself, independent of any other. The motions thence resulting will be in all directions, some in one, some in another.

As the activity of the gas, and its apparent struggle to get out, diminish when it is cooled, the pressure of the gas diminishes too. But if it be compressed, the pressure increases more and more rapidly; so that by forcing ten or fifteen times as much gas into a receiver as it would hold if subject to ordinary atmospheric pressure, a pressure ten or fifteen times this amount can be kept. The ordinary iron cylinders in which gases are put for the stereopticon, weigh, when full, only a pound or two more than when empty; but the pressure on their inside surfaces amounts to many tons, so that the cylinders must be built in the strongest manner to endure it.

Some gases, as was said above, can be so cooled and compressed as to become liquid.* In this case, the effect of the cooling is to diminish their pressure, and make it possible to hold them in while the process goes on. But, as they are compressed, their particles are brought nearer together, and so near, that the attraction of cohesion comes into play. This binds the particles, and balances, and so, diminishes their disposition to fly apart. In the case of water, the state now entered upon, — the liquid, — is a more natural one at ordinary temperatures; at least in the interior of the liquid, where every least drop is pressed on all sides by its neighbors. But on the surface of the water, where the particles are pressed from below, and not from above, they still exhibit their activity and fly off into the air, becoming vapor again, so that all the water in a dish will finally disappear, if exposed to the air; and this the faster, as the water is warmed. When it boils, the vapor is sent off, not from the surface only, but from the bottom; as at that point it has enough activity (pressure) to force its way up through the water.

Solid substances, like ice, have their particles so closely

* Since the article was written, the remaining gases, oxygen, nitrogen, common air, and hydrogen, have been converted into liquids.

drawn together, and so set and packed in definite positions, that they cannot turn round, as can those of a liquid. Even in this case some substances lose their surface particles by their disposition to fly off; dry ice, colder than the freezing-point, will waste away in this manner, as every housekeeper observes on a cold, breezy day, when clothes are drying while frozen. So, too, camphor, and other solid perfumes, gradually lose in weight by the diffusion of particles in the atmosphere.

All the theory, so imperfectly presented, agrees well with the doctrine expressed in the "Divine Love and Wisdom," numbers 173 to 178. At the time that work was written, the sciences had not come definitely to the theory in question, so that the expression of the philosophy of the spiritual world is not in modern phraseology; but the sense is plainly exhibited to any one who reads with the newer ideas in mind.

I would by no means be understood as teaching any materialistic philosophy. It is not yet time, — so it seems to me, —to attempt a complete philosophy of matter according to the New Church. Physicists are still trying to make out the scientific basis upon which such a philosophy must rest, and, if sincere men, and not infected with infidelity, they are able to see scientific truths in some clearness. The present "kinetic theory of gases" is pretty surely true, while honest investigators admit that it is incomplete, and does not extend very far into the domain of causes.

Meanwhile the doctrines of the church help us to select among the many scientific hypotheses those which we shall study with most interest; and as these are scientifically confirmed, we may hope to gain a clearer insight.

There are many other branches of my subject, which I hope from time to time to illustrate.

SWEDENBORG'S USE OF THE WORD "LECTUS" IN "APOCALYPSE EXPLAINED," N. 163.

An editorial note in the Magazine of December, page 429, calls attention to a series of articles lately published in the *Intellectual Repository*, from the pen of its editor, the Rev. William Bruce, on "The Nature and Extent of Swedenborg's Illumination." In these articles are considered certain passages of Swedenborg's writings that "suggest doubts of his inerrability." Although these passages have been subjected to very careful and thorough examination in the *Repository*, there are other considerations that may give additional and needed light upon them. Even diversity of view will doubtless be found to exist in different minds, which in due time will find expression.

I propose at the present time to examine one of the passages of Swedenborg's writings to which reference has been made. It may seem useful to consider other passages at other times.

In the "Apocalypse Explained," n. 163, is found an explanation of a part of the twenty-second verse of the second chapter of Revelation: "Behold, I will cast her into a bed ["lectum," Greek "klinen"].

After giving the spiritual meaning of bed, Swedenborg quotes the passage which now follows, to illustrate the use of the word: "As the shepherd taketh out of the mouth of the lion two legs or a piece of an ear, so shall the children of Israel be taken out, that dwell in Samaria in the corner of a bed ["lecti," Hebrew "mittah"], and in Damascus in a couch (Amos iii. 12)." An explanation of the spiritual meaning of this verse follows next.

Then is given the following passage: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria; that lie upon beds ["lectis," Hebrew "mittoth"] of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst

of the stall; that invent to themselves instruments of music; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." (Amos vi. 1, 4, 5, 6.) This quotation is followed by a full explanation of the meaning of the word bed in the passage, also of the signification of Joseph.

Thus far there is nothing doubtful. It is plain that the word under consideration is "lectus," that "lectus" means bed, and that it is the Latin rendering of the Hebrew word "mittah," and of the Greek word "kline." But now immediately follows another quotation from the Word, in which a Latin word "lectus," spelled in the same way, is used as the translation of a very different Hebrew word. In making this next quotation, I shall for the present leave the word "lectus" (or, rather "lecti," its genitive) untranslated. The next words are these:—

"Again, in Moses: 'The blessings of thy father have prevailed above the blessings of thy progenitors; they shall be upon the head of Joseph, and upon the crown of the . . . ["lecti," Hebrew "nazir"], of his brethren' (Gen. xlix. 26). Joseph, as was said, denotes the spiritual church of the Lord; the crown ['vertex'] of the . . . ['lecti'] of his brethren, is the spiritual principle which flows into all the truths and goods of that church; for the twelve sons or tribes of Israel signify all the truths and goods of the church in the aggregate; see A. C., n. 3858, 3926, 4060, 6335."

And now follow six passages of the Sacred Scripture, for further illustration of the signification of "lectus," a bed. Of these, three are from the New Testament, in which "lectus" is used to translate the Greek words "kline" and "krabbaton;" three are from the Old Testament, in which "lectus" is used to translate the Hebrew words "geres," "mishkab," and "mittah." All of these words, both Greek and Hebrew, are frequently rendered "bed" in our English version.

Thus we see that throughout this number of the *Apoc-*

lypsis Explicata the spiritual meaning of the word "lectus," a bed, is under consideration, that ten passages of the Word are quoted that contain the word "lectus" in some of its forms, and that in nine of these passages "lectus" undoubtedly means bed, and is used to translate Hebrew words and Greek that have this meaning.

But in one of the passages that have been quoted, we left "lectus" without translating it,— the passage from Genesis (xlix. 26). Here the word "lectus" cannot properly mean a bed. It answers to the Hebrew word "nazir." In our common translation this is well rendered *separate*: "on the crown [of the head] of him that was separate from his brethren;" or, as given in the "Tafels' Interlinear Translation,"—"and to the crown [of the head] of the separated [one] of his brothers." The same word means "Nazarite."

Now, though the *noun* "lectus" means a bed, there is a *participle* "lectus," that signifies *picked*, *select*. Our words elect, select, collect, and several others, are from the same root as this participle "lectus." Its meaning, therefore, is not very different from separate, which is the rendering of the corresponding Hebrew word in our English version.

Swedenborg made much use of the Latin translation of the Old Testament made by Sebastian Schmidius. In the passage now under consideration, Schmidius translated the Hebrew word "nazir" by the Latin participle "lectus." The question now arises: Was Swedenborg for the moment led astray by this rendering of Schmidius? Did he mistake the participle "lectus," as given by Schmidius, for the noun "lectus," which has the same spelling? and did he therefore quote this passage to illustrate the spiritual meaning of "lectus," a bed, which was under consideration?

In the article of the *Intellectual Repository* to which reference has been made, Mr. Bruce says, "There can be no doubt that this is the meaning which he, in this instance, assigns to the word;" that is, there can be no doubt that Swedenborg in this instance assigned the meaning bed to the participle "lectus," mistaking it for the noun. Bruce

gives the reading, "May the blessings of thy father prevail above the blessings of my parents, may they be upon the head of Joseph, and upon the crown of the *bed* of his brethren."

At a very early day in the history of the New Church, attention was called to the passage that is now brought under consideration anew. *The New Jerusalem Church Magazine*, published at Philadelphia in the year 1818, page 501, etc., has an able article on the subject. It offers an explanation to show that Swedenborg made no mistake, and presents its arguments very forcibly. It calls attention to the circumstance, that immediately before quoting this passage from Genesis Swedenborg had quoted a passage from Amos (vi. 1, 4, 5, 6); that this passage not only contained the noun "lectus" a bed, but spoke of the affliction of Joseph; and that Swedenborg presently turned to the explanation of the signification of Joseph. It is then urged that this passage from Genesis was quoted, not to illustrate the meaning of the noun "lectus," a bed, but for the further illustration of the signification of Joseph; and that though by a singular coincidence it contains the word "lectus," this was doubtless correctly understood by Swedenborg, as being the participle, and as having the force of the Hebrew "nazir."

Though this argument for the correctness of Swedenborg is made with great power, it will not satisfy all minds. His parenthetical remarks concerning Joseph apparently end before the passage from Genesis is introduced. It requires a somewhat violent construction of his sentences, almost a reconstruction, to extend the parenthesis so as to include the passage from Genesis. It would indeed be by singular coincidence that the word "lectus" should be unintentionally introduced, with a meaning so different from that which it bears throughout the article.

Thus there are still two views, differing widely from each other. Some now hold one, and some the other. Is there nothing more to be said? no further investigations that

ought to be made? I believe that there is light still to be gained, that may enable us to understand this matter aright; and in what remains to be said, there will be an endeavor to show where this light is.

Soon after Swedenborg was called to his sacred office, to fit himself for its duties, he began a systematic study of the Lord's Word. He applied himself closely to the study of Hebrew, and soon became convinced that Schmidius's translation of the Old Testament into Latin was closer to the original than any other Latin version. He thenceforward made much use of it, even after he had gained a great deal of knowledge of the Hebrew. In his earlier studies, and before he began the *Arcana Cœlestia*, he made almost constant use of the sole Latin edition of Schmidius. We have a photolithograph of parts of Swedenborg's Bible of this edition, with its marginal notes, most of which were made at a very early day. While thus studying the Word, and while making constant use of the Latin translation by Schmidius, Swedenborg wrote what we now call the *Adversaria*. He also made many notes which he threw into the form of *Indexes* to the Sacred Scriptures. Some of these were little more than a Concordance, by which he could readily call to mind and make reference to passages of the Sacred Scripture in which certain leading words could be found; others were a sort of Dictionary of Correspondences, and were written in his earlier studies of the correspondences of the Word. In the arrangement of these verbal Indexes, he followed the translation of Schmidius very closely, even when he found it necessary to take exception to Schmidius's rendering of certain Hebrew words. For an example see the word *Merula* in the *Index Biblicus*.

While studying the forty-seventh, forty-eighth, and forty-ninth chapters of Genesis, as given in Schmidius, Swedenborg found some form of the word "lectus" four times, and in three of these instances of its use its meaning was bed. Let us consult the *Adversaria*, and see how he understood

the Latin text of GEN. xlix. 26,—the solitary instance of a different use,—before he had gained his full knowledge of the Hebrew.

Turn first to the notes on GEN. xlvii. 31, *Adversaria*, n. 1090: "He bowed himself upon the bed's head ['caput lecti']; . . . these things are by no means understood, unless it is known what bed ['lectus'] signifies; this is also apprehended from chap. xlix. v. 26, where it is also said, 'Upon the crown of the . . . [*lecti*] of his brethren;' that bed ['lectus'] precisely signifies footstool, and that the footstool signifies that which is under the feet of God the Messiah Himself,—this can be seen. What the bed ['lectus'] is, can in no wise be cognized but from man himself: the very bed ['lectus'], and the very footstool in man, is that upon which the intellectual mind rests,—is the animus, or natural mind, with its cupidities," etc. Notice the reference to "lectus," as found in chap. xlix. v. 26, and remember that that is not properly "lectus," a bed, but is Schmidius's rendering of the Hebrew *nazir*, separate.

Nearly the same will be found in the *Adversaria*, n. 1393, where the meaning of footstool is enlarged upon.

Now turn to n. 1358, of the *Adversaria*, which contains the direct explanation of the verse under discussion (GEN. xlix. 26): "But by the *crown* of the . . . ['lecti'], is meant the intellectual mind itself, because by the . . . ['lectum'] is here meant the natural mind itself, or the animus, which like a bed ['lecti'] and a footstool underlies the intellectual mind, that it may serve it as a stool for the feet; this stool is called a bed ['lectus']; . . . This is the bed ['lectus'] on which Jacob was while sick, and on which also he expired," etc.

And now let us see what entry of this passage Swedenborg made in his *Index Biblicus*, for future use. Turn to the word "lectus," and we find a reference to GEN. xlix. 26; and the meaning is given, almost beyond doubt, "A Bed, a Couch."

In our common version, DEUT. chap. xxxiii. v. 16, reads:

"Let [the blessing] come upon the head of Joseph, and upon the top of the head of him [that was] separated from his brethren." In the Hebrew we here again have "nazir." But on turning to Schmidius, we find that he this time gives "Naziræi," not "lecti," as before. And Swedenborg again follows him; in his notes on DEUT. xxxiii. 16 (*Adversaria*, n. 7721), he too gives "Naziræus." And look in the *Index Biblicus:* under the head *Naziræus*, we find this verse referred to, in which Schmidius has given "Naziræus" as the translation of "nazir;" just as we before found under *Lectus* reference to the passage of Genesis in which Schmidius translated "nazir" by "lectus."

Of the references collected in the Indexes, Swedenborg made great use in preparing his works. Accuracy in them was therefore of great moment. Erroneous references to his own works, that once gained admittance to his Indexes, were often perpetuated in the later works. He trusted them, and gave them anew without verifying them at every instance of their use.

When Swedenborg went to the Hebrew Scriptures, he well knew that "nazir" did not mean bed; nor did he render it by "lectus," which might lead the mere Latin reader into error. Some years before he penned this Number 163 of the *Apocalypsis Explicata*, he had translated the book of Genesis directly from the Hebrew. Turn to the *Arcana Cœlestia*, n. 3969 and 6437; in both of these places we find "Naziræus," not "lectus." So, also, in the *Apocalypsis Explicata* itself; see n. 448 and 577.

Before writing the *Apocalypsis Revelata*, Swedenborg had perhaps discovered that his early notes on this passage, as preserved in the *Adversaria* and in the *Index Biblicus*, were faulty; for in the *Apocalypsis Revelata*, when explaining the meaning of "lectus," a bed, he does not quote Jacob's blessing upon Joseph. In the early number of the *Apocalypsis Explicata*, he probably trusted his Index, this part of which was prepared before he had become familiar with the Hebrew of the passage under consid-

eration,— for the moment not mindful of the results of his study while writing the *Arcana Cœlestia;* but later in the same work he twice showed full knowledge on the subject.

The *Apocalypsis Explicata* was in great part written out for the press. If Swedenborg had himself seen it through the press, beyond all doubt we should have been deprived, by his own corrections, of all occasion for this article.

THE OBLIGATIONS AND PRIVILEGES OF BUSINESS LIFE.

Perhaps the most attractive features which the Doctrines of the New Church exhibit to the world at large, are those that open to us the future life; for they present most forcibly a view of that life which appeals at once to reason and common-sense. A dim consciousness of their truth lies hidden in the mind even of those who accept the dogmas born of ignorance and superstition, which form so large a part of the written and spoken faith of the dead churches. Against these dogmas, in time of need, every simple soul rebels, and reaches out in its distress, with a longing inborn hope and faith, which make the truth, though dimly felt, a joy unspeakable.

In the New Church itself, these truths concerning the life hereafter, have become, to its members, an established certainty. We walk through the circuit of our daily life, carrying, deeply hid in our minds, a fixed assurance of that life's indefinite continuance, as well as of its near resemblance in many of its outward aspects, to the life of the present. To rest in this knowledge and assurance, most of us are far too well content. Passing along the busy pathway, jostled on every side by the eager pressing throng whose every

thought seems to be fixed upon the cares of the moment, we are much in danger of losing our own identity; of forgetting that they who know the truth should live in and by its influence; and of being swallowed up in the eager race for wealth or personal pre-eminence.

And what does the truth we have accepted, teach us of life, — present and future, — in this world, and in that to which we are so rapidly passing?

In that chapter of the work on "Heaven and Hell" which treats of "The Employments of the Angels," Swedenborg tells us that these employments are full and various; that in comparison with them —

"Those in the world are few." "All, however many there be, are in the delight of their occupation, and labor from the love of use, and *no one* from the love of self or gain."

"From these things it is evident that they who have loved themselves and the world more than use, have no lot in heaven; for every one's love or affection remains with him after his life in the world, nor is it extirpated to eternity."

We must therefore freely admit that the main purpose of our life in this world, — as it is the Lord's purpose toward us, — should be to cultivate in ourselves and cherish in our neighbors that love for uses, which is the essence of the charity that makes the soul of heavenly life.

The influences which continually tend to lead us, in opposition to this purpose, are the active loves of self and of the world, the first continually breaking forth in desire and effort for power and dominion over others, the second, in strivings for the accumulation of wealth, and for the gratification its possession affords.

To both of these evil loves, the man whose profession is in the business uses of life, stands particularly exposed. But on the other hand, through their subordination into their proper place and relation, he may come into the order of his creation — the perfect man — of whom Swedenborg says, —

"The love of heaven makes the head, the love of the world the breast with the belly, and the love of self the feet with the soles of the feet."

Thus —

"When the love of heaven makes the head, it flows into the love of the world, which is principally the love of riches, and by these it does uses; and through this into the love of self, which is principally the love of dignities, and by these it does uses; so those three loves breathe uses, from the influx of one into the other."

"When man from spiritual love, which is from the Lord, and is what is meant by the love of heaven, wills to do uses, the natural man does them by his riches and by his other goods, and the sensual man in his own function, and it is his *honor* to produce them."

In this world's history there has perhaps never occurred a time when it was more imperatively the duty of the Christian man of business, and especially of the avowed New Churchman, to carefully examine his own business relations, and, so far as may be, those of his country and the world at large; that he may, in new light, as we emerge from the present confusion and chaos, do what in him lies to hasten the time when love of use shall govern the performance of all life's duties; and when the loves of self and of the world, not extinguished, but subordinate, are active only in obedience to its higher impulses. While with other men he examines the history of the past, searching for the natural causes which have led to the long-prevailing distress and derangement of business relations, he will not be ignorant of the fact that deeper spiritual causes, hidden but potent, are its real sources.

No period of the world's history has afforded a more fruitful or profitable field for contemplation to the man who takes delight in observing the workings of the Divine Providence for the regeneration of men, than the last twenty years of our own country's history. Looking at all the

changes wrought by our war, and its consequences, great and small, the New Churchman may see deep reasons for the present long-prevailing depression; and while perplexed with others as to his own position and duties in the effort for recovery, may find occasion for spiritual rejoicing, in the opportunities presented to him for co-operating with the Lord in His divine work of governing the natural, for the better advancement of man's spiritual, development.

He may, with others, see more or less clearly its external causes, in a disordered currency, over-production, extravagance of living, and the many other disturbed relations which naturally follow with the settlement of a struggle like ours, in which every mental, moral, and physical energy, and every affection of good and evil, in men's hearts, was strained to its utmost tension. Still deeper observation may show him, that great changes in the world's methods and facilities for transacting its business, — unnoticed during the fierce struggle to preserve the national life, and the later race for wealth and power, — have made necessary a new adjustment of our resources and means for action, and therefore recovery must be the more gradual.

But if, besides this, he is in the effort to subordinate his natural life to the Lord's purposes; if he desires to do the Lord's will even in the conduct of his daily business; he will not permit himself to neglect the opportunity for learning the spiritual lessons our present state contains.

In the light of the truth the church teaches him, he may see that if it is true that the external methods and appliances for the transaction of business need to be re-adjusted and modified, it is for the reason, that from the world of causes, there is pouring in a continual influence, to induce a change and reorganization of the motives and affections, which enter into the business relations of the world. He may see that in righting the great wrong which blighted the bud of our national prosperity, the essential principle of spiritual freedom was coming down into its ultimate form; and that in using for this great work, not only the loves of

country, of justice, and of right, but in subordination to them the loves of self, of riches, of honor, power, and military glory, the Lord was giving to every individual the ability to subordinate the evil of these loves in himself, and thus to advance his own regeneration.

And in the selfish reaction which followed, he may learn with humility the lesson that, leaning upon his own strength, pressing forward with active self-confidence, even in what seemed the good and useful work of rebuilding the shattered industries and reorganizing the peaceful relations of a reunited country, it was only too easy for him to forget the sources of that strength; until exhausted with fruitless efforts, led astray by selfish passions and interests, strength and energy vainly wasted, we are ready to confess that our way has not been the right way, and once more lay our burden at His feet, Who says, "*My* yoke is easy and my burden is light."

Submitting, as all must do, to the enforced humilities and economies which our ruined business enterprises make necessary, the man who habitually looks upward for guidance in the ways of his earthly life, will not peer eagerly into the future, with anxious hope for returning prosperity like that which seemed so real in the years we have left behind us. On the contrary, he will see its falsity, its hollowness, and unreality, and thankful that its placid waves have not swept him to spiritual desolation, will look forward to a more quiet and contented future, to more rational ways of working, more quiet ways of living, and fuller development of a love for spiritual thought, and meditation upon the things that belong to heavenly life.

Greeting with thankfulness all signs of the return of outward prosperity, as also signs of an improved relation to the real things of spiritual life, he will conduct his business with a renewed desire to make it, in its final aims, a medium of use to others. If forced to seek new business relations, he will carefully consider, before entering them, the question of their general use to the community, rather than the prospect

of speedy self-enrichment. If his business is that of a mechanic or manufacturer, as an employer of other men's labor, he will earnestly desire to do his best towards the solution of the question of the proper and just relations of capital to labor, of the director to his subordinate; and as an employee he will give the first place in his thought to honest faithful effort for use, and the second to his just remuneration.

If his relations are with the great instrumentalities through which the business ways and dealings of the world have become so greatly modified; if he sees the advantage to be derived from new facilities for rapid transportation, and immediate communication of thought, he will remember that the spiritual influences from which the power to devise these facilities was derived, were not of thought alone, but also of heaven-born affection, and for the sake of use. If he sees and makes available the great advantages of combined capital and co-operative labor in transacting the business of the world, he will not regard with too much delight the sense of power unconsciously developed thereby, but will remember that in the heavens all combined effort flows forth from mutual love, and each enjoys the power of all to do the Lord's will in efforts of use. If his use is the conservation and administration of the accumulated wealth of others, he will take delight in just and honest accountability to them for all that is theirs, and will strive rather to employ it in enterprises which promote true uses, than in schemes which promise greater present gains, by appealing to the spirit of speculative self-interest; regarding it always as a sacred trust from which he himself should derive no undue advantage.

No class of men hold a more important relation to the *spiritual* progress of mankind, than the men who wield the mighty and powerful agency of its material wealth; for by its means all the uses of the natural world, intellectual as well as physical, are utilized and made available.

Without the intervention of the man of business, neither

artist nor artisan, poet, philosopher, or theologian could reach effectually the object of his efforts. Directly or indirectly, all natural uses depend for their efficiency upon the practical knowledge which administers them at the time and place where they can be most effective, and obtains in return their just equivalent; and upon the right development of natural uses depends the general growth of the love of use which makes the essentials of heavenly life.

The New Churchman, therefore, whose business of life in this world relates to the utilization and perfect reception of the creative forms of use, holds a high and important relation to the bringing down of the life of the new heavens which is the descent of the Holy City. It is not enough for him that he follow the customs and usages of the world as he finds them. His is the duty, and his the privilege to bring the heavenly principles which he professes to know and to love, down into every act of his daily business. They have come down to *him* from God out of heaven. They are given to him, not to hide away in the earth, but to be put out to usury. If, then, the faith which he accepts bears fruit from day to day in acts of true charity, in the faithful performance, from heavenly principles, of every daily duty, though his talents one or ten may appear to him of little avail in the great work of co-operating with the Lord in the renewed Christianization of the world, he may be sure that such use of them will be more effective than ten thousand spoken words. And he will at the same time be fitting himself for an eternity of happy, useful effort, the fruits whereof will be every moment manifested; while the delight of receiving new truth is ever merged in the blessedness of its doing.

BOOK NOTICES.

THE TRUE CHRISTIAN RELIGION. ROTCH EDITION. The New-Church Board of Publication. J. B. Lippincott & Co. 1878. 2 vols. pp. 1229.

NEW CHURCHMEN who appreciate the treasures given to the world in the writings of Swedenborg, and the difficulty of elevating the mind into the region of heavenly light in which those treasures can be thoroughly enjoyed, will be glad of the removal of unnecessary obstacles to such enjoyment. The handsome volumes of the "True Christian Religion," in the Rotch Edition, free us entirely from the difficulties of obscure print, and to a great extent from those of un-English words and phrases.

The first five chapters of the work are a careful revision of the Convention's edition; the remainder is a wholly new translation. The changes are so many and so great as to give one a sense of reading a new work; and a careful comparison shows that they are very generally improvements, and in not a few instances are important.

It is remarkable that in a translation, one great merit of which is its excellent English, almost the only fault should be excessive literalness. We should be glad if the translator had allowed himself a more liberal interpretation of his instructions in regard to the words "cogitation" and "cognize." In a few instances they seem useful; but in the following, among many, they are troublesome to English readers: —

"In general, every shrub and plant is cognized by its flower and seed, and by its use."— p. 158.

"No one can obtain for himself a just idea concerning the creation of the universe, unless some universal cogitations, previously acquired, put the understanding in a state of perception."— p. 120.

"From these things it is now cognized who are in the love of self."— p. 582.

"It had been reported to the angels that cognition concerning conscience is among the cognitions that in the world have been lost."— p. 890.

"A prince . . . is first introduced into a cognition of matters that belong to governing."— p. 966.

A commendable departure from the rule is found in the use of the word *apprehension* in the following sentence: —

"Without an apprehension of the spiritual sense of the Word, no one

can know what the two sacraments, Baptism and the Holy Supper, involve and effect."— p. 897.

Two other points, dependent upon the translator's instructions, perhaps should be noticed, though they have not been tried sufficiently to pronounce finally upon them. *Ownhood*, as an explanation of "proprium," does not seem helpful; and "heavenly [*celestial*]," in the technical sense parallel to "spiritual," involves a double effort to those who have become accustomed to "celestial" in this sense.

A few instances of excessive literalness, to the injury of the vernacular English, are these: — "The eye is opened with them," for their eyes are opened (p. 414). "It is easy for a footman to tear his way on for miles," for "to pursue his way" (p. 760). The sentence, "Before coming girded to the work of delivering the doctrinal of the New Church concerning Free Will, it is necessary to premise," etc. (p. 661), is interesting as showing Swedenborg's forms of thought; but we should prefer to translate freely, "Before we are prepared for the exposition," etc.

The little word "ex" is in some cases a difficult word to translate, as in the following: —

"The Lord operates *out of* Himself from the Father, and not the reverse."— p. 253.

"He who worships the Lord, and acts from the Lord while acting *out of* himself, attains to spiritual charity."— p. 606

"Has it not been given to man to do good *out of* himself from God?" — p. 709.

This translation is often necessary; but in these instances, we should prefer to avoid ambiguity by dropping the "out."

The very elliptical sentence on page 74: "There are others who are not willing, and who not able, to perceive truth," may be due to a misprint. And one other misprint of "word," for "Word," appears on page 208.

The faults are so easily enumerated for the very reason that the general character of the work is so good. Every exception stands out conspicuously. And most of the points which we have characterized as faults are only extremes arising from the desire to turn every word of Swedenborg's into the most thoroughly English word. This same desire does admirable service throughout the work, and both renders the whole pleasant to the reader, and solves many a difficulty now for the first time.

Many readers, no doubt, have had a feeling of disgust in reading in number 137 about a company of men, some of whom "had collars of twisted intestines, and some had collars of other stuff." Their feelings will be relieved by finding that according to Swedenborg's own use of the words elsewhere, "Some had collars with little rolls, and some had collars with flying ends."

It is a pleasure also to read, "that the sense of the letter of the Word is the basis, the container, and the support of its spiritual sense" (p. 343), instead of "the basis, the continent, and the firmament."

The word *deastros*, in our former version hopelessly left "deasters," is intelligently translated in this sentence:—"He who gives only to those who are rich, . . . is like one who takes care of *those who share the Divine power*, or presses food and drink on those who are intoxicated" (p. 640); and the interpretation is sustained by Swedenborg's own explanation of the word in number 503.

The expression "truths continuous from the Lord," which was so puzzling in the former translation, is explained by reference to Swedenborg's "Index of the Relations," in which he says that this Relation teaches that the dogmas of the New Church "are continuous truths from the Word;" meaning, doubtless, "consistent, not mixed with errors." The sentence in the Relation, therefore, is now properly translated:—"Its doctrinals are continuous truths, laid open by the Lord by means of the Word."—p. 726.

The translator has compared the Relations with those which correspond in the "Apocalypse Revealed" and "Conjugial Love," and has been enabled to complete many imperfect sentences. He also has had the benefit of corrections written by Swedenborg himself in his own copy; all of which are duly noted, and are of much interest.

There is a passage in number 661, which we think is still open to correction. As printed here it agrees with the old version, and also with the common translation of the same Relation in "Conjugial Love." Speaking of the "places of instruction" in the World of Spirits, the present translation says:—"All who die infants are sent to these places, and educated in heaven." In the work on "Heaven and Hell,"—n. 514, speaking of the same places of instruction, Swedenborg says:—"They who have died infants, and have been brought up in heaven until the first years of youth, . . . are brought thither by the Lord." Therefore we think the sentence in True Christian Religion should read: "They

who die infants and are brought up in heaven, are sent to these places;" which the Latin will bear perfectly well.

The translation of passages from the Scriptures is judicious; usually being both very faithful to Swedenborg's Latin, and very close to the English Bible. "Good news" for "good tidings" (p. 241), is an exception. Every correction of the Latin text, no matter how obvious, is indicated in a foot-note. Many of the foot-notes, indicating such changes, are interesting and valuable. The following two, under a passage from Isaiah, will give an idea of them: —

"The Latin here reads *altaria*, altars; but elsewhere we invariably have *palatia*, palaces.

"The Latin here reads *merula*, blackbird,— following Schmidius, Castellio, and others. But in his *Index Biblicus*, under the head of SERPENS, Swedenborg says that merula must here be understood to mean '*acontias vel jaculus serpens*,' arrow-snake. Gesenius and others now give the same meaning."— p. 772.

The difficult passage from NUMBERS xxi. 14, 15, is rendered as follows: "Wherefore it is said in the book of the Wars of Jehovah, At Vaheb in Suphah, and by the water-courses of Arnon, and by the ravines of the water-courses which go down to the dwelling-places of Ar, and touch on the border of Moab."— p. 393. The rendering of the former edition, "I walked into (the sea) Suph," is based, as to the verb, upon the Latin word *vadebam*, which is a misprint for *Vahebam*, and is correctly rendered in the new edition, "At Vaheb." It is interesting to learn that Dr. Selah Merrill, of the Palestine Exploration, found by the river Arnon a district still called by the ancient name of Sûphah, slightly modified.

The translation of Swedenborg's "Index to the Relations" is also carefully revised. In that to number XXIX. the expression "then first the idea concerning three divine persons from eternity *was discussed*," is changed to "*was shaken off*" — an important correction, which ought also to be made in the "Apocalypse Revealed."

A full general Index on the basis of that by M. Le Boys des Guays, completes the work, which, as a whole, will undoubtedly prove a substantial benefit to the church. W.

DR. TAFEL'S "AUTHORITY IN THE NEW CHURCH."

IN our seventh number, speaking of Dr. Tafel's citations from Swedenborg, we say, "Those frequently appear to be warped from their obvious meaning." His strong desire to maintain what he considers a just view of Swedenborg, influences not only his understanding of Swedenborg's words, but his manner of presenting them. A remarkable instance of this occurs on page 79. We find there the following citation: —

"52. I have been in conversation with spirits and angels now for many years, nor did any spirit dare, nor any angel wish, to tell me anything, and still less to instruct me in anything in the Word, or in any point of doctrine drawn from the Word; but the Lord alone taught me, who revealed Himself to me, and afterwards appeared, and still appears, before my eyes like the Sun, in which He Himself is, such as He appears to the angels, and illustrated me." (D. P. 135.)

This passage thus cited, any one would regard as a statement by Swedenborg of his personal and peculiar condition, and would therefore consider it as somewhat confirmatory of Dr. Tafel's general theory about Swedenborg's "inerrability," to use the new word (not as far as we know of Dr. Tafel's make), instead of the old and better word "infallibility."

But if we turn to the passage itself, we find that Dr. Tafel cites *one half* the number, without the least reference to the other half. The whole number is as follows:

"Yet speaking with spirits, but rarely with angels of heaven, is still given, and has been given for many ages back; but when it is given they speak with man in his mother-tongue, yet only a few words: but they who speak from permission of the Lord, never speak anything which takes away freedom of reason, nor teach; for the Lord alone teaches man; but mediately through the Word in illustration; which is treated of in what follows: that it is so, it has been given to know from my own experience; I have had speech with spirits and with angels now for many years, neither has any spirit dared, nor any angel wished to tell me anything, still less to instruct me concerning anything in the Word, or concerning any doctrinal from the Word, but the Lord alone has taught me, Who was revealed to me, and afterwards continually appeared, and appears before my eyes as a sun in which He is, as He appears to the angels, and has illustrated me."

Could any rational person who reads the whole number doubt that Swedenborg here sets forth universal laws, common to himself and all other men? These laws are, that the Lord does not permit "freedom of reason" to be taken away; and, that the Lord

alone teaches all men "mediately from the Word, in illustration." Swedenborg then declares that he knows this from his own experience, which he proceeds to give. Certainly he would not appeal to his own experience in proof or illustration of a general rule, unless in respect to this rule his experience was that of other men, however exceptional his state and condition might be. In fact every man's spiritual state and condition differ from those of every other man; and Swedenborg's obvious purpose in this number was to set forth general laws, applicable to himself and all other men. That is to say, Swedenborg teaches one thing, and Dr. Tafel, by citing only half of what he says, represents him as meaning the very opposite of what he does mean.

We mention this, in part, because the whole number is most interesting in its bearing upon similar statements made elsewhere by Swedenborg, and in part because it may suggest to readers of Dr. Tafel's book the care which is necessary in reading his citations.

We would also notice an unusual translation by Dr. Tafel. In referring, on pp. 17 and 18, to a statement of Swedenborg recently found in the 8th vol. of the photo-lithographic edition of his manuscripts, Dr. Tafel translates it thus: —

"Those books are to be enumerated which were *written by the Lord through me* (*a Domino per me*)." This, we think should be translated "written from the Lord by me." The word "per," when in composition, as in "permeate" and the like, usually means "through," while used as a word by itself, it usually means "by." The phrase "a Domino," translated "from the Lord," is continually occurring in Swedenborg's works. And in Dr. Tafel's own book we have abundant evidence that he recognizes the propriety of this translation. A cursory examination of the book shows the following numbers from the Arcana alone, in which Dr. Tafel either makes or accepts the translation of "a Domino" by "from the Lord": Nos. 3438, 4007, 5121, 6474, 6749, 7004, 7055, 7058, 7270, 8694, 8780, 9407, 9503, 9424, 10153. In some of these numbers this phrase, so translated, occurs more than once; as, for example, it so occurs three times in no. 5121, cited by Dr. Tafel on pp. 67 and 68. There are also many passages cited from Swedenborg's other writings, in which we find the same translation.

In the Latin classics we find a few — and but a few — cases in which the preposition "a" should, or might, be translated "by." And, we have found one instance in Swedenborg's work, "Heaven and

Hell," No. 286, in which we think it should be so rendered. The question occurs, why should Dr. Tafel choose this most unusual translation in the present instance? The answer to this question is easy and obvious. There are two theories about Swedenborg. One considers him fitted for his mission by extraordinary intellectual endowment, and prepared for it by the best scientific culture attainable in his day, and afterwards taught by intromission into the spiritual world, and then writing his books with all the divine assistance and illustration compatible with the preservation and exercise of his own freedom and rationality. The other regards him, not as the rational servant, but only as the instrument, the pen, of the Divine Author, and merely the means by which the Lord wrote books which are, strictly speaking, the Lord's own books, and not Swedenborg's. The first of these theories Dr. Tafel rejects. Of the second he is an ardent advocate, so ardent that he makes this translation in support of it. That this is the purpose of this translation is proved by the use he makes of it. On p. 256, referring to these words of Swedenborg, he says, expressly, "They (the writings of Swedenborg) are therefore the Lord's works, and not Swedenborg's."

Therefore, says Dr. Tafel, if this word *therefore* means anything, it means that by reason of, or because of this statement of Swedenborg, so translated, we should hold that the books which Swedenborg wrote, were not his books, but the Lord's own books. That is, Dr. Tafel first adopts this most unusual translation to sustain his doctrine, and then derives his doctrine from the statement so translated We are aware that Dr. Tafel cites other passages in support of his theory; but they do support it only when treated in the same spirit in which the passages referred to in this paper are treated. The same translation of this statement he makes in his "Documents concerning Swedenborg," p. 756. It also appears in the first number of "Words for the New Church," published by the Academy of the New Church.

A friend has pointed out to us a singular inaccuracy of Dr. Tafel. In the second chapter, ninth verse, of the Revelation, the words "But thou art rich" are in parenthesis. Swedenborg, in the Apocalypse Revealed, 95, says, "these words are in parenthesis, because they are omitted in certain codices (*in quibusdam codicibus*)." Now these words are to be found in all existing codices (or manuscripts) of the Revelation. Here is a mistake which strikes a heavy blow at Swedenborg's "inerrability," unless it be explained.

So Dr. Tafel, on p. 260, undertakes to explain it, which he does thus. "Suppose Swedenborg, by his expression 'in certain codices,' alludes to the original codices written by the Apostle John himself, and sent by him to the seven churches in Asia, for these seven churches had a real existence in Asia, and the Apostle John, who understood his prophecy only in a literal and not in a spiritual sense, in order literally to fulfil the words of his prophecy, *must* have sent a copy of his revelation to each of the churches to 'the angel of which' he was directed to write." Now what has Swedenborg to say about this? In No. 41, Apocalypse Revealed, in his explanation of "Unto Ephesus and Smyrna, and unto Pergamos and Thyatira, and unto Sardis and Philadelphia, and unto Laodicea," he says: "These things which were written were *not sent by John to any church in those places*, but were said to their angels, by whom are meant those who receive." * *

Sown in the Spring-time. Addresses delivered in the New-Church Sunday School, Camden Road, London. London: James Speirs, 36 Bloomsbury Street. 1877.

The perusal of this work has given us pleasure as showing the interest in the New Church in England is meeting the religious needs of the young, and as affording evidence of the success of efforts in this direction.

Certainly one of our most important uses is to provide the means of training the children in accordance with the light of the new age; so to care for the tender plants, that, in their maturity, they may become vigorous trees bearing excellent fruit.

There is, perhaps, no use in which we have more to learn, and in which we feel our deficiency more. And there is no use in which, if we are open to receive it, we have more help. When we meet the children, and undertake to address them, their angels inspire us as much as possible with their innocence and their wisdom. And hence, if we are in a proper state, we shall, in a sense, do our best when seeking to instruct them. This fact receives a pleasant illustration in the work before us.

It consists of twelve addresses,—four by James Speirs, "About Hares and Tortoises," "Speaking with the Lord," "Guardian Angels," and "Light, Natural and Spiritual;" two by Rev. R. L. Tafel, "The Golden Rule," and The "Water of Life;" two by Alfred J. Johnson, "Miracles," and "About the Apostles, Peter, James, and John;" three by Samuel Teed, "The Horse and its

Correspondence," "Work," and "Trees;" and one by Charles A. Faraday, "The Serpent and its Correspondence."

There is, evidently, in portions, at least, of the several addresses, a good degree of accommodation to the minds of children generally. As an example of this, which appears in them all, we will give an illustration from that of Mr. Tafel on "The Golden Rule." He says:

"Especially ought you to remember to keep your promises. For here again, the Golden Rule points out to you how painful it is for another when you disappoint him. If you tell a friend that you will come and see him on a certain day, and at a certain hour, and if he prepares for your coming, and waits hour after hour for you, his disappointment is just as great as yours would be under similar circumstances. So the Golden Rule teaches you that you ought to be punctual in keeping your engagements; for it points out to you how disagreeable you yourself find it when others keep you waiting and waste your time."—p. 14.

The several addresses, though they contain much that would interest all children, may have been designed specially for the instruction of the older classes. This seems likely from the fact that the aim of most of them is to teach spiritual things by correspondence. Thus, in the one on "Miracles," the natural wonder is used to bring out the spiritual one. The title of one is "The Horse and its Correspondence;" of another, "The Serpent and its Correspondence." Then, in the interesting chapter on "Work," the spiritual sense of iron, wood, and stones is given. The title of another is "Light, Natural and Spiritual."

It is very trying for any one to listen to what he has no capacity of understanding,—perhaps somewhat less so to children than to adults, because of the greater activity of the verbal memory in the former, which makes them take some interest in the words, if they cannot comprehend the ideas. But what is desirable in instructing children is, that we should give them knowledge which they can appreciate. There is knowledge, even that which is subservient to religion, adapted to every stage of development from the first opening of distinct thought onward forever. And it is by supplying this knowledge at every stage that the human mind and human life are built up in a solid and symmetrical manner.

It gives us pleasure to see the extent to which this principle is carried out in these addresses. And we rejoice in the encouragement we may draw from them, of even a fuller realization of the principle in the future. J. P.

The Evening and the Morning. A Narrative. London: 36 Bloomsbury Street: James Speirs. 1877.

This little book, lately received from the English publishers, comes to us with a very inviting aspect, being beautifully printed and handsomely bound. Its purpose is to present in an attractive and forcible manner, the distinctive doctrines of the New Church, as opposed to infidelity and naturalism, and, incidentally, to some of the prominent dogmas of false theology. For the carrying out of this purpose the narrative form is used, the slight thread of a story which holds it together appealing to the interest and sympathy of the reader. As it deals with a pair of lovers, and culminates in the inevitable wedding breakfast, many who open it for the sake of the story, will doubtless follow it to its end.

This part of the work, however, appears to be of little account in the mind of the author, except as a medium through which he hopes to reach and interest the reader in the truth presented. So far as this last object is concerned, the work is well done, the statements of doctrine being simple and lucid, the illustrations pointed, and the knowledge displayed thorough and definite.

It may well be a matter of question, however, whether the plan is really judicious.

We apprehend the true purpose of a novel, story, or narrative to be, the presentation of truthful pictures of human life in its various phases. The fuller the life and the deeper the motive brought to view, if judiciously developed, the more sensibly will it appeal to the best feelings and sympathies of the reader, and inspire a spirit of emulation.

In the faculty for such skilful and natural presentation of life as will thus affect the reader, however, lies the art of the novelist. Not even the genius of Thackeray or MacDonald can avail to make preaching in such a connection anything but a tiresome bore, and this sentiment is emphasized when the preacher endeavors to enforce particular doctrine or dogma thereby.

The truth is, that the man who, like the supposed narrator in this story, goes about promulgating his views in the ears of every willing or unwilling victim whom he meets, is one who would generally be considered an intolerable nuisance.

We believe that the practical intelligent *living* of the doctrines of the New Church will be a far more effectual means of increasing their reception in the world about us, than any amount of

daily preaching. And while a proper presentation of the doctrines in form is a necessary use, it is a use by itself, and needs to be exercised with judicious care as regards time and place and subject.

If it is discreet and useful to mix the preaching of the doctrines with every phase and relation of daily life, then the plan of such a work as this may be considered a good one. If it is not wise to thrust one's peculiar views, however good, and lovely, and desirable of acceptance they may seem, before the notice of every one, and in all possible relations; then we must say of this story, that it fails to present a phase of life which is commendable and worthy of imitation; while as a presentation of doctrine, it confuses the mind by exercising its sympathies in a direction quite divergent from its real purpose.

It seems to us that the abundant talent of the writer would have produced much more fruitful results, if the substance of his work had been presented in the form of essays, a kind of writing in which he would seem likely to excel, while the effort to combine with it the work of the novelist can only result in detracting from an otherwise vigorous and interesting style. F. A. D.

MONTHLY NOTES AND COMMENTS.

The Future State of the Wicked.

The present excitement on this subject is something remarkable. Starting apparently from questions raised as to the "orthodoxy" of certain clergymen in western Massachusetts, it has run like wild-fire throughout the country. All the pulpits are full of it. Clergymen of great or little prominence have made the future state of the wicked the theme of sermons which have been advertised in advance of their delivery, and published afterwards. The secular press, keen to discern the bent of the public mind, has caught up the matter and teems with allusions to it. Our attention was called to it but yesterday by hearing a boy on the street-corner shouting, "Lecture on Hell; price five cents!"

For all this ebullition of feeling there must be a spiritual cause.

We are inclined, in the first place, to associate it pretty intimately with the extraordinary and prolonged depression in business, which not only operates as a quietus to many forms of outward activity, but serves of itself to stimulate serious thought. People have the leisure to reflect on spiritual matters, and are also constrained, whether they will or no, to be sober-minded.

But there is a still deeper reason why their reflections should take the form and direction which they do. The religious thinking of fifty years ago, under like circumstances, would have been altogether different. There is a new efflux of life and truth from the spiritual world which will not let people think as they once did; so that when the Rev. Mr. Merriam, or Canon Farrar, or Henry Ward Beecher, says that he cannot believe in a God who condemns a large proportion of His creatures to a condition of endless torture and punishment, the popular voice responds with a great chorus of applauding sympathy.

If, however, we analyze the most that is thought and said on this subject, we find little that is definite except negation.

Men tell us what they *disbelieve* about hell, but not what they believe. They do not think that an infinitely good and powerful Creator could have made beings who are to suffer eternally for sins committed in this life; but wherein the difference consists between the state of the good and that of the wicked hereafter, they do not undertake to say. Nor do they answer the fundamental question why we live on earth at all, since the final result in any case is to be happiness. In short, the whole matter is confessedly a mystery, except that certain things which have been believed are believed no more.

In the New Church alone is there any clear and positive teaching on this subject. Her doctrines enable us to see that the Lord God is love or goodness itself, and that He has no pleasure in the death of the wicked. He does not condemn nor punish. But hell is simply the state of those who, in the exercise of their freedom, refuse to accept heaven; that is to say, who reject from their hearts the pure, unselfish love of the Lord and the neighbor, which is synonymous with heaven. It is the abode which evil spirits make for themselves of their own choice. They remain there forever, because the effect of man's earthly life is to form a natural basis of character, which is essential to his complete humanity, and which, being once fully formed, cannot be subsequently changed. Thus Swedenborg says, (A. C. 10243):

"By washing the feet, is meant to purify the natural of man, for unless this is purified and cleansed with man, when he lives in the world, it cannot afterwards be purified to eternity; for such as the natural of man is when he dies, such it remains, for it is not afterwards amended, inasmuch as it is that plane, into which interior things which are spiritual, flow in, it being their receptacle; wherefore, when it is perverted, interior things, when they flow in, are perverted like it. The case herein is as when the eye is injured, or any other organ of sense, or member of the body, then interior things feel and act by them no otherwise than according to reception there. That therefore man cannot be purified to eternity, if he be not purified as to his natural in the world, is meant by the Lord's words, 'What I do, thou knowest not now, but thou shalt know hereafter.'"

It is not strange that, under the influences of the New Dispensation, there should be a mighty reaction against the old Calvinistic idea of hell as a place of never-ending punishment and torment: and we cannot, as New-Churchmen, help feeling a good degree of sympathy with the present drift of public opinion, so far as it is expressive of such reaction. But we must be careful, on the other hand, to avoid the sentimentalism which, presuming to put itself in God's place, declares the continued wickedness of the wicked to be an impossibility under His righteous government, and makes this earthly life a mere incident in our existence, instead of a potential factor as regards our condition ever afterwards.

The "Authority" Question.

THREE of our writers in this number of the Magazine present points of interest on the nature of Swedenborg's authority and illumination. Passing over the general statement of Mr. Pettee with regard to "The Character of Swedenborg's Writings," we wish to allude briefly to the other two communications.

In his paper on the use of the word "lectus," in the "Apocalypse Explained," No. 163, Dr. Worcester shows conclusively to our minds, that Swedenborg could not have written under the influence of verbal dictation from the Lord. If he had done so, it would have been impossible for him to fall into the error which he commits, of confounding "lectus" the noun, with "lectus" the participle. We are not of those, if any such there be, who think that Swedenborg has fallen, or could fall, into fundamental and important errors with respect to the things whereof he writes. He was elevated into the light of heaven, and had a clear perception of the truth which shines out of the Word for the angels.

But in bringing down this truth into natural language, he wrote very much like other persons. He chose his own words and illustrations, and addressed himself with studied deliberation to the rational faculty of his readers. His style is mildly argumentative throughout. When he says, in the "Arcana," and elsewhere, "That such or such a passage of Scripture has such or such a signification is manifest from this or that consideration," he is appealing to reason and not to authority. He desires the reader to take his teachings for what they are worth, and nothing more. The idea of authority which he would inculcate is not that of his own personal commission as a teacher, but the spiritual authority of evident truth.

Writing thus in freedom, and studying to reach the better reason of man, he does not, so far as the art of expression goes, differ essentially from other writers. The grand difference is in the nature and sources of his knowledge. His effort is to present, in intelligible language, the truth which comes to his own mind so brightly through the dictates of interior perception. The truth is the Lord's; but the language is Swedenborg's own. Such being the case, it would be strange if what he wrote were absolutely free from verbal and non-essential errors, like that which is treated of in the article to which reference is here made.

One other example we will mention in passing. In the "Apocalypse Explained," (967 to 979 inclusive), Swedenborg says that the *fifth* Commandment of the Decalogue is, "Thou shalt not steal;" and in No. 1012, he says "We now come to treat concerning the *seventh* precept, which is, "Thou shalt not kill;" whereas every one knows that this is the exact reverse of the true order. In every other place where he mentions them, Swedenborg himself gives these two Commandments in the order in which they occur in the Scriptures, and which is universally accepted. It is evident that, while writing this part of the "Apocalypse Explained," his memory failed him in this single unimportant particular, which in no wise affects the value of the truth he teaches.

The photo-lithographic manuscripts throw light on this subject. If the writings of Swedenborg were formulated in heaven, and dictated from the Lord's own mouth, it is manifest that there could be no kind of uncertainty or hesitation with regard to the modes of expression. The Lord (we say it reverently) would not be obliged to think twice about the words which He would use. Consequently there could be no erasures or interlineations in His

manuscripts. But Swedenborg's manuscripts, on the contrary, abound in them.

We believe that the view, which we have here tried to present of the nature of Swedenborg's illumination, is essential to all healthy and reasonable thought on the subject, and that it is our great safeguard against a narrow, partial, and one-sided interpretation of his writings, which, based on the belief in their verbal infallibility, would seek to tie down the mind to the letter of certain passages, regardless of their spirit, of their connection with other passages, and of the larger meaning which that connection implies.

The other paper to which we desire to call attention will be found in the department of Book Notices, and is from a leading New-Church writer. While one of the points there presented may, as a matter of philology, not be considered as a clearly-settled one (we refer to the translation of "a Domino per me"), it seems plain to us, from the other matters alluded to, that our excellent friend, Dr. Tafel, can hardly free himself from the imputation of having become, doubtless unconsciously, a special pleader for a pre-determined theory. Perhaps his German temperament has something to do with his ideas of authority and his manner of presenting them. Without attempting to go beyond what is right in judging our esteemed brother, we would kindly suggest that the following passage, lately brought to mind by a friend, may possibly describe a hereditary tendency which gives a bias to his thoughts:

"Since the Germans are under a despotic government, in each particular dukedom, therefore they are not in the liberty of speaking and writing, as the Dutch and Britons are; and when the liberty of speaking and writing is restrained, the liberty of thinking, that is, of viewing things in their amplitude, is also at the same time held under restraint. . . . Wherefore, that noble nation attends little to things of judgment, but to the things of memory; which is the reason why they are devoted particularly to literary history, and in their books trust to the men of reputation and authority among them, and quote the opinions of these in abundance, and subscribe to some one. This their state is represented in the spiritual world by a man who carries books under his arms; and when any one contends about any matter of judgment, he says, 'I will give you an answer;' and immediately he takes out some book under his arm, and reads."— *True Christian Religion*, 814.